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Book Reviews.

Here and There in the Greek New Testament. By PROFESSOR L. S. POTWIN, Adelbert College, Western Reserve University. New York, Chicago, and Toronto: Fleming H. Revell Co., 1898. Pp. 220. Cloth, \$1.

As valuable a part of this little volume as any is to be found in the introduction, in which Professor Potwin discusses with some minuteness the whole question of New Testament exegesis. Any person who is beginning the study of the New Testament would do well to read through this essay. The various discussions which follow are marked by considerable learning and sanity. Thus, for example, in his note upon demons: "They were, in the opinion of the times, malignant spirits controlling and perverting men's minds, and making them what we now call crazy." The author's discussion of ἀγαπάω and φιλέω will be found very valuable in giving supplementary material to the discussions already well known. His conclusion is that the New Testament writers, with the exception of John, follow the use of the Septuagint in according lower meaning to φιλέω, but that John has largely disregarded this distinction. Two other essays are to be also considered, one on the "Words Borrowed from the Latin," and another on "Words not Found in Classical Writings."

Taken altogether, this collection of short essays will be found of value for anyone interested in the minutiae of New Testament study.

S. M.

Genesis and Modern Science. By WARREN R. PERCE. New York: James Pott & Co., 1897. Pp. iii+362; with illustrations and maps. \$1.50.

The thesis of the author is the literal truthfulness of the scriptural account of the creation. He believes that "a Bible which contains scientific errors cannot be inspired by infinite wisdom." It is therefore his purpose to prove that wherever there is seeming disagreement between the biblical records and the pronouncements of science the

fault lies with the interpreters of one or the other. In attempting to show the relation of Genesis to geology a new theory is proposed for the explanation of the six creative days. These are held to be literally days as stated, but not days of equal length. A day is defined to be "a period of darkness followed by a period of cosmic or solar light, whether that alternation occurs in twenty-four hours or in one year or in myriads of years." The darkness of the first day was the period of chaos, the light that followed was the result of incandescence when the original mass passed by combustion into gaseous form. This immense, incalculable period was the "first day." Then came another long period of darkness when the earth, having cooled sufficiently to form a crust, was shrouded in clouds and mists, followed by the passing away of these vapors at length, and the flooding of the earth with sunlight. This "evening and morning" made the "second day." By the upheaval of mountain ranges the center of gravity was slightly changed, with the result that the northern side of the earth was constantly presented to the sun, as the same face of the moon is now constantly toward the earth. The southern hemisphere was in constant night and the northern in constant day for ages, and this "evening and morning" made the third day. This is the carboniferous period. Later on the earth tilted over to an angle somewhat less than that which it now holds, and the alternations of shadow and sunlight made the fourth and succeeding days, twenty-four hours in length. Each creation in the long process up to man was separate and distinct. There was no development of species from lower forms. The account of Adam's creation is quite satisfactory, and meets all the facts of science as well as the requirements of Scripture. The deluge was caused by new changes in the gravity of the planet, whereby large districts were submerged by the waters which now sought new levels. The chronological material relating to the patriarchs is rearranged, so that the interval from Adam to Abraham is made to exceed 10,000 years. A chapter is added regarding the Sabbath. It was as old as creation and widely observed.

The effort to show that perfect agreement exists between the narrative in the first chapter of Genesis and the results of scientific research is praiseworthy, and has a certain value to one who feels obligated to find in the biblical records an exact and inspired narrative of the process of creation. But this theory begs the question at once by making claims for the Bible which it nowhere makes for itself, and raising the false issue of loyalty to the Scriptures *versus* loyalty to

science. The statement that "it is easier to believe that God could and would make a fossil at once, and create matter with all its present appearances, than to believe that he has not declared the exact truth about the creation of the world in six days," is calculated rather to throw dust in the air than to point the way toward the discovery of the truth. The writer shows himself entirely unfamiliar with the biblical discussions of the last quarter of a century. To him Job is the oldest book in the Bible, and Moses is constantly referred to as the writer of all parts of the early narratives. The theory of the Bible assumed throughout is of the extreme "high and dry" order. It is likewise open to question whether the author's views on science are any more "modern," for the authorities quoted are for the most part of the last generation, and the book more than once gives evidence of having been prepared some years ago. The remarkable agreement of the narrative in Gen., chap. 1, with the general order of the creation process has long been a commonplace of biblical discussion. But the whole trend of modern thought is away from the practice of attempting to force minute and literal correspondence, as the character of the early records in Genesis is more clearly understood. Moreover, we do not remember to have seen any effort to harmonize Gen., chap. 2, with science, and Mr. Perce wisely avoids the issue here. The book will please those who still undertake the older type of vindication of the biblical creation account.

HERBERT L. WILLETT.

The Ten Commandments. By GEORGE JACKSON, B.A. New York, Chicago, Toronto: Fleming H. Revell Co., 1898. Pp. 191. \$1.

The chapters of this book constituted a course of Sunday evening lectures, and, accordingly, are sermons, not essays. Mr. Jackson recognizes that there are problems respecting the decalogue about which controversy has waged hotly, but as his aim is practical rather than critical, he ignores them entirely. He starts with the hypothesis that the ten commandments are of permanent value, a code of morals applying to men now as well as when they were written. The book is free from dogmatism, and in the discourses there is a fairness of interpretation and of application of truth to our day, together with an energy of style which not only interests the reader, but wins from him the conviction that the working theory of the author is altogether correct.